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NOVEMBER 30, 1960

LIONS

TAIWANESE BOYS (SEE PAGE 4)

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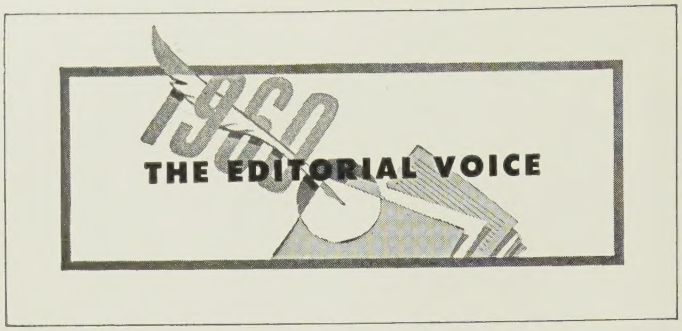

THE IMPORTANCE OF SELF-JUDGMENT

Hardly anything else reveals so well the fear and uncertainty among men as the length to which they will go to hide their true selves from each other and even from their own eyes.

Almost all men live from childhood to death behind a semiopaque curtain, coming out briefly only when forced by some emotional shock, and then retreating as quickly as possible into hiding again. The result of this lifelong dissimulation is that people rarely know their neighbors for what they really are, and worse than that, the camouflage is so successful that mostly they do not quite know themselves either.

Self-knowledge is so critically important to us in our pursuit of God and His righteousness that we lie under heavy obligation to do immediately whatever is necessary to remove the disguise and permit our real selves to be known.

It is one of the supreme tragedies in religion that so many of us think so highly of ourselves when the evidence lies all on the other side; and our self-admiration effectively blocks out any possible effort to discover a remedy for our condition. Only the man who knows he is sick will go to a physician.

Now, our true moral and spiritual state can be disclosed only by the Spirit and the Word. The final judgment of the heart is God's. There is a sense in which we dare not judge each other (Matt. 7:1-5), and in which we should not even try to judge ourselves (1 Cor. 4:3). The ultimate judgment belongs to the One whose eyes are like a flame of fire and who sees quite through the deeds and thoughts of men. I for one am glad to leave the final word with Him.

There is, nevertheless, a place for self-judgment and a real need that we exercise it (1 Cor. 11:31, 32). While our self-discovery is not likely to be complete and our self-judgment is almost certain to be biased and imperfect, there is yet every good reason for us to work along with the Holy Spirit in His benign effort to locate us spiritually in order that we may make such amendments as the circumstances demand. That God already knows us thoroughly is certain (Psa. 139:1-6). It remains for us to know ourselves as accurately as possible. For this reason I offer some rules for self-discovery; and if the results are not all we could desire they may be at least better than none at all. We may be known by the following:

1. *What we want most.* We have but to get quiet, recollect our thoughts, wait for the mild excitement within us to subside, and then listen closely for the faint cry of desire. Ask your heart, What would you rather have than anything else in the world? Reject the conventional answer. Insist on the true one, and when you have heard it you will know the kind of person you are.

2. *What we think about most.* The necessities of life compel us to think about many things, but the true test is what we think about *voluntarily*. It is more than likely that our thoughts will cluster about our secret heart treasure, and whatever that is will reveal what we are. "Where your treasure is, there will your heart be also."

3. *How we use our money.* Again we must ignore those matters about which we are not altogether free. We must pay taxes and provide the necessities of life for ourselves and family, if any. That is routine, merely, and tells us little about ourselves. But whatever money is left to do with as we please—that will tell us a great deal indeed. Better listen to it.

4. *What we do with our leisure time.* A large share of our time is already spoken for by the exigencies of civilized living, but we do have some free time. What we do with it is vital. Most people waste it staring at the television, listening to the radio, reading the cheap output of the press or engaging in idle chatter. What I do with mine reveals the kind of man I am.

5. *The company we enjoy.* There is a law of moral attraction that draws every man to the society most like himself. "Being let go, they went to their own company." Where we go when we are free to go where we will is a near-infallible index of character.

6. *Whom and what we admire.* I have long suspected that the great majority of evangelical Christians, while kept somewhat in line by the pressure of group opinion, nevertheless have a boundless, if perforce secret, admiration for the world. We can learn the true state of our minds by examining our unexpressed admirations. Israel often admired, even envied, the pagan nations around them, and so forgot the adoption and the glory and the covenants and the law and the promises and the fathers. Instead of blaming Israel let us look to ourselves.

7. *What we laugh at.* No one with a due regard for the wisdom of God would argue that there is anything wrong with laughter, since humor is a legitimate component of our complex nature. Lacking a sense of humor we fall that much short of healthy humanity.

But the test we are running here is not whether we laugh or not, but what we laugh at. Some things lie outside the field of pure humor. No reverent Christian, for instance, finds death funny, nor birth nor love. No Spirit-filled man can bring himself to laugh at the Holy Scriptures, or the Church which Christ purchased with His own blood, or prayer or righteousness or human grief or pain. And surely no one who has been even for a brief moment in the presence of God could ever laugh at a story involving the Deity.

These are a few tests. The wise Christian will find others.

There is an answer to the world's cry for peace, but it must come God's way

Global Good News

By WILLIAM B. YOUNG

I SAW at close hand the faces of millions" were the words of President Dwight D. Eisenhower when he returned from one of his goodwill tours. A popular magazine showed pictures of rural highways, city streets and boulevards lined with millions of people with upraised hands greeting the President on his tour of eleven countries. His was a quest for peace, and the clamoring throngs wanted assurance of peace.

One news reporter estimated that ten million people turned out to greet the President of the United States. Can you visualize twenty million hands raised to this world leader asking for peace?

We are living in a peace-conscious world. That is understandable. Godless countries have devastating missiles poised ready to launch on their murderous missions of annihilation. In a matter of hours millions of people could be blown to bits. Just around the corner of every nation of the world looms atomic and hydrogen warfare. People are frightened. Every symbol of peace is welcome.

Political leaders are working feverishly to find a way to guarantee peace. News analysts write about it. Radio commentators offer their panaceas for a warless world. Educators and scientists have their suggestions. The search is on.

We would not belittle any honest effort to persuade people and nations to get along with one another. Yet we must not accept under any consideration a compromising method of getting the message of true peace to the whole world.

There is a right way to do it. It is the Bible way. God's people do not need to be in the dark. Daniel says, "None of the wicked shall understand; but the wise shall understand" (12:10). Peace efforts without Jesus Christ are futile. If the Saviour is bypassed high-sounding words are but speculation based on wishful thinking; they are hollow mockery. The net result is confusion. Job described this condition in part: "They meet with darkness in the daytime, and grope in the noonday as in the night" (5:14).

God told Ezekiel to reprove the lying prophets of his day. "And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace" (13:9, 10). God's messengers today must not be purveyors of false peace but should be the proclaimers of the only true and everlasting peace—His peace. Therefore, it is of utmost importance that we turn to the Word of God for the answer to the world's need of peace.

The Master of Peace

We must look beyond the greatest men on the earth. We need a clear focus on deity. God is the only authority on the complex subject of peace. Note the scriptural references which recognize His title as peace administrator. "And the God of peace shall bruise Satan under your feet" (Rom. 16:20). "Now the God of peace be with you all" (Rom. 15:33). "And the very God of peace sanctify you" (1 Thess. 5:23).

Mr. Young, director of World-Wide Keswick, Goldenrod, Fla., has spent a number of years in evangelistic ministry.

A man without God does not have peace in his heart. A nation which does not honor God cannot have peace within or without. God told Isaiah, "There is no peace, saith my God, to the wicked" (57:21). What is the peace, then, that some claim to have? It is a false peace if the "God of peace" is not the author of it. The Word of God gives the source of off-brand peace. "When a strong man [Satan] armed keepeth his palace, his goods are in peace" (Luke 11:21). The world needs to beware of false lures toward peace.

God is the only source of true peace in the world. When it is sought in man-made ways God warns what will happen. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2, 3). That is the divinely inspired Word of God and it had better be heeded. At the peace table conferences of the world God forbid that the Master of peace be ignored, shunned or chided. National repentance is the one great condition of national restoration, according to Nehemiah 1:9. For a nation that repents He will calm the storms of strife, bloodshed and war.

The Message of Peace

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). What a picture of God's far-reaching desire for world peace—"whosoever." It is not

a temporal state of quiescence, nor is it a peace that can ever be voided. It is not flimsy or unreliable. It has the character of God in it. Thus it has an "everlasting" durability.

It is His pure peace that can never be shaken by the vacillating, contradictory and sometimes name-calling tactics of the world. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Thus spoke the Prince of Peace.

God is not angry with the world. He loves it. Man is the enemy of God. Every unregenerate soul is a rebel against God. Rebellion is rampant. It may take the form of atheistic, antagonistic rebellion that opposes God and His people. It may appear as a sweet sentiment that says, "I know there is a God, that the Bible is true and the church is good, but I just don't want to become a Christian now." Either way it is expressed, it is vicious rebellion against a holy God. The world is indicted. It stands guilty before God. Men and women hold their proud heads high and ignore His tender, gracious, loving invitation.

The Messengers of Peace

In God's wisdom He has chosen to use humans as His messengers. He is omnipotent and could have originated other media, but it is men and women that He wants. There is not an alternative. Our Lord said "Go ye." That is addressed to every Christian.

Noble men will exert great energy in the patriotic and humanitarian interest of peace among the nations of the world. But where are the noble hearts who will march in God's army proclaiming the only peace that avails throughout time and eternity? God is crying out through the prophet Isaiah, "Who will go for us?"

The need is staggering. According to *Missions Annual* (1959, page 48), "In the last twenty years there has been a world population increase of 704,843,000. This is an increase of births over deaths. The percentage is advancing each year. In a Vancouver newspaper of February 8, 1959, Dr. Brock Chisholm, former World Health Organization Director, stated to the Canadian Mental Health Association that . . . 'at the present rate of increase, in four hundred years' time there will be only one square yard of earth surface for each person, this taking into account all the mountain and land areas on earth.' We as the messengers of Christ are responsible for the evangelization of this tremendous population increase." Some competent Bible scholars doubt that the world will be in existence four hundred years from now. They are looking for that blessed hope, the coming of the Lord Jesus for His saints. But there is no doubt that God's people also should face their responsibility to the people who make up this growing population.

The messenger of God's peace does not need to be a world leader, an outstanding politician or some recognized educator. Every believer who has met God's conditions for salvation may be used in some way to carry out His peace proposals to a lost world. This tremendous responsibility and glorious privilege is within the grasp of all who love and serve the Lord Jesus Christ. God's Word says so.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

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Our Cover

The young boys on our cover bring to our attention the island of Taiwan, to which many "mainlander" Chinese have immigrated. At present, according to the Far East News Service, there are a million and a half Chinese living there.

The native-born Taiwanese number between seven and eight million. It is reported that only 59 of the 534 Protestant missionaries working on the island speak Taiwanese. The others use Mandarin (Chinese) or speak through interpreters.

Miss M. C. Oppelt, retired Alliance missionary, and Miss Pearl Fustey, associate missionary, are working in Taipei. An Alliance church, affiliated with the Christian and Missionary Alliance in Hong Kong, was recently dedicated (see August 24 issue).

The Subscription Campaign Ends

The annual Alliance Witness Subscription Campaign is over for another year. To be counted in the Campaign totals for your church the final lists should be postmarked November 30. There may still be time, however, for you to get those extra subscriptions which will put you ahead of your last year's total.

The Subscription Campaign conducted in our local churches is the only means we have of gaining numbers of new readers. To all who worked this year, and especially to those who gave new gift subscriptions, we say a hearty "Thank you." Doubtless many of these new readers will join us in the great task of missions.

Speaking of the importance of Christian magazines, C. Stacey Woods, General Secretary, International Fellowship of Evangelical Students, says: "Next to the Bible itself, good Biblical, Christian periodicals, together with good Christian books, are today my greatest source of blessing, information and instruction. One must, however, be selective, for there are periodicals which are commercial in character, which are superficial, materialistic and sensational. Every home should prayerfully select and subscribe to journals which will provide Biblical exposition, doctrinal instruction and practical help for Christian growth."

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The Faith Christ Seeks

A Study in Luke 18:1-8

By REV. HAROLD M. FRELIGH

LUKE has more to say about prayer than any of the other Gospel writers. Fourteen of the nineteen parables recorded are found in his book alone, and three of these are on prayer: (1) the friend at midnight who wanted three loaves (11:5-8); (2) the unjust judge and the widow (18:1-8), and (3) the Pharisee and the publican (18:9-14).

In the second of these—the unjust judge and the widow—the Lord has something to say to us concerning faith. It is a parable of contrast. We are encouraged, not by the unjust judge, but by his contrast with the just Judge, our God and Father.

First, this parable represents the faith that recognizes its need. This widow had an adversary and knew it. She did not practice blind optimism and ignore the facts. Ignoring facts does not dissipate them. Nor did she indulge in a deceitful denial of facts. We cannot make our problems vanish by denying them, by claiming they do not exist. To the contrary, the widow gave full recognition to her condition. She was like Abraham who, "without being weakened in faith," considered his own body as good as dead and the deadness of Sarah's womb; "yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God" (Rom. 4:19, 20 ASV).

A Christian does not show faith by putting a blindfold over his eyes and then leaping into a void. He looks squarely at his problem, but he also looks beyond that to God. Having recognized his need, he looks to the only One who can meet it.

This widow represents the church. Her husband had departed. These are the days when our Bridegroom too is separated from us, having taken His place at God's right hand. The woman had an adversary. The great adversary of the church, Satan, is continually accusing, roaring, attempting to hinder God's people. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12 ASV). This is no time, then, to close our eyes and hope for the best, but rather to buckle on the whole armor and go forth in the conquest, fully recognizing our need and fully aware of our recourse.

Second, this parable represents the faith that goes to the right source for help. From Psalm 121:1 and 2 we learn that our help does not come from the hills, but rather from Him who made the hills. In lifting up our eyes to the hills we also lift them to Him who is forever above them—"My help cometh from the Lord, which made heaven and earth."

Note the judge to whom this widow appealed. He feared neither God nor man (verse 2). This widow meant nothing to him. In contrast is the church, God's "own elect, which cry day and night unto him" (verse 7). This judge acted for this widow for whom he had no personal concern, but God acts in behalf of those who are purchased and cleansed with the life blood of His own Son. This judge was utterly selfish and self-centered. He was not moved by the plight of the widow. The only thing that spurred him to action was his own self-preservation—"this widow troubleth *me*." He must needs do something "lest by her continual coming she weary *me*" (verse 5). How different from our Father, whose heart outflows with love and concern, not only for His Church but also for the whole world. He gave His Son for the world because He "so loved" it (John 3:16).

In applying this parable Jesus calls upon us to "hear what the unjust judge saith." But if this unjust judge would do what he did, how much more will our just Judge hear His chosen ones? Against all unbelief and hesitancy to go to the one true Source of help stands Jesus' affirmation, "I tell you that he will avenge them speedily" (verse 8).

True faith does not rest on anything or anyone short of God Himself. It reckons on God's faithfulness and acts accordingly. "Have faith in God" (Mark 11:22).

Third, this parable represents the faith that persists. In spite of the indifference of this self-pleasing judge, the widow kept appealing to him. Day and night she gave him no rest. Finally he was aroused to grant her plea, not for her sake but for his own. If she could persist under such circumstances, how much more should Christ's church, when she knows that God waits to avenge her?

But someone will ask, why then does God delay in answering my prayer? One reason is that He

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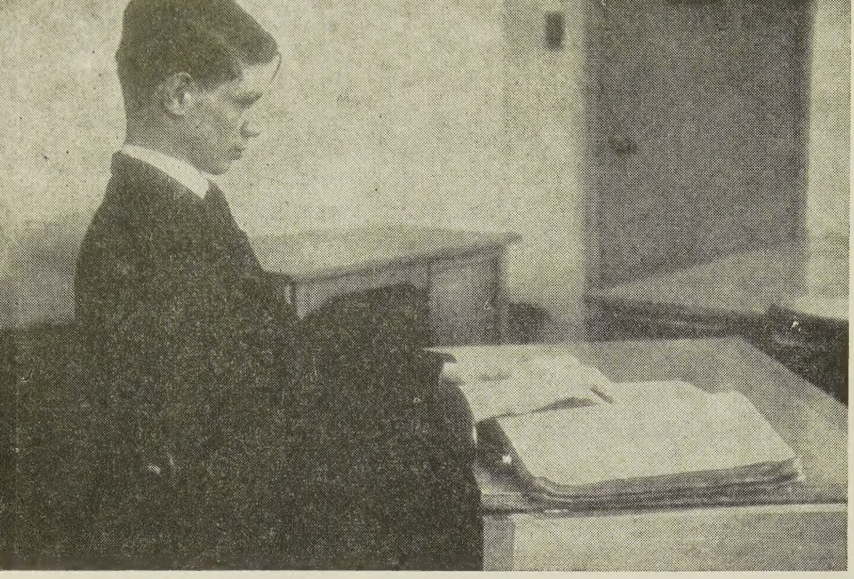


Many earnest young people are receiving information and inspiration through the facilities of the Braille Circulating Library

THE STORY OF THE

BRAILLE CIRCULATING LIBRARY

By LOUISE HARRISON McCRAW

A Christian Ministry for the Blind

YOUR compassion for a blind man on the street corner may prompt you to give him money. By helping to provide books in braille you would do him greater service. Not many blind people need money. Social organizations have vocational training for the able-bodied and our government takes care of those unable to work. State governments furnish excellent schools for blind children. Their high school education is free, and grants are made available to those capable of advanced studies.

Blind people, however, do need books they can read and talking book records. Doubtless man can live without books, but not abundantly.

But why should a *Christian* library for the blind be necessary? The Library of Congress has its regional braille libraries all over the country, true, but what kind of books are available? Almost every kind except those with evangelical emphasis. Few titles with a gospel message and scriptural teaching have ever found their way to those shelves, and those which have are dry reading. The few religious books circulated are chiefly those by authors of liberal persuasion.

Years ago this situation caused James H. McConkey and a few friends in Richmond, Virginia, to pray that vital Christian books might be provided in braille. A few of Mr. McConkey's books were sent out as a free loan and others were added slowly. By 1929 the Braille Circulating Library began in a small office in the Richmond YMCA. I became the full-time worker, and volunteer workers from various churches helped. Gradually all of Mr. McConkey's devotional books were put into braille. Evangelistic tracts, missionary stories, correspondence courses in Bible, biographies, Christian fiction and books for juveniles by various authors were introduced. Now we have books with a gospel emphasis from the third grade level up. Some of our authors are Ken Anderson, Keith Brooks, Amy Carmichael, Oswald Chambers, V. R. Edman, Elisabeth Elliot, Billy Graham, James M. Gray, Frances Ridley Havergal, Paul Hutchens, H. A. Ironside, Isobel Kuhn, Andrew Murray, Eugenia Price, A. W. Tozer and many others.

Readers have increased along with books. Last year 2,148 blind people borrowed books and talking book records. These were sent all over the United States and into nineteen foreign countries.

Our financial policy is simple: no solicitation; no debt. It has worked for us even in the midst of severe testings. Always before the last scrap of meal had gone help came in the form of voluntary offerings, as have all our finances.

There are various attitudes toward our ministry. Advocates of the social gospel pass it by with contempt and think we should be giving our time to character building and to the bettering of circumstances. The denomination-minded appear to have neither time nor interest for things outside their own church group. Christians with a world vision know that the blind should not be left out (there are 350,000 people without sight in the United States and a greater proportion in every other country), and that Christian books should be made available to them. Since potential readers of such books are so widely scattered, the most effective way to reach them is by mail.

As never before Christians are awaking to the power of the printed page. Missionaries are crying for more support in their literature programs. The majority of Moslem converts have been led to Christ by means of print. Many of Africa and other continents have been brought to accept Communist teaching through books. What a shame that Christians are slow in awakening to their opportunities through the press. We thank God for the tons of gospel reading matter now being poured into our own country and mission fields.

The more than a quarter of a million blind in the United States, thousands of others in English-speaking countries and a fair number in countries where at least the edu-

cated blind people can read English braille have no one to look to but Christians. Supplying them with Christian books is not the business of the state. If the Body of Christ were as faithful in providing spiritual food for them as the government of the United States is in providing material bread, reminders such as this might not be necessary.

Many people have been brought to grips with God by a book or tract and have been led to a close walk with Him. How much more effective is this medium with those who are shut up to braille books or records!

Here are a few testimonies from them: "The BCL is at the head of my missionary prayer list and I entreat the Lord's blessing on you every day. I am enjoying this course of study so much and also memorizing Scripture. We are starting praise and prayer meetings for the blind and their friends" (Canada). "I am delighted to have these two books by Oswald Chambers. They are just what I need" (England). "I have been greatly blessed by the talking book records. They have given to my Christian experience a new sense of guidance" (Connecticut). "*By Searching,* by Isobel Kuhn, was such a blessing! I read it in two days. I could hardly put it down. I have been interested in the deeper life since my days in Bible school" (Tennessee). "All the staff and blind pupils join me in sending you our gratefulness [for the books sent to be used in the school library]. We are doing our best to reward your helps" (Korea). "I can assure you that these volumes will be an additional asset to our library and will be read by two hundred blind students. The Board will be thankful if you will send us all types of braille books. I marvel at the way you are helping the visually handicapped all over the world and bringing joy to their sad hearts" (Principal of School for the Blind in Calcutta, India).

While the purpose of welfare organizations is to provide for the body and help the blind to become adjusted in society, and the purpose of schools and vocational centers is to train minds and develop skills essential to participation in gainful occupations, our purpose is to furnish the sightless with spiritual food. When we quote to a student body in one of their schools, "This is life eternal, that they might know thee the only true God, and Jesus Christ," the words appear to mystify the students. These young people are in the habit of hearing ethical talks, but the idea of knowing God and Christ as the major objective in life is novel.

But how can mere books get across this knowledge? Literature is only one instrument, of course, but a mighty one, although it has been used little among the blind because so few books in braille are available. Why don't we use only the Bible? There would be no use to send the Bible to some people because they would not read it. Others have acquired a braille Bible (fifteen volumes) of their own, so do not need to borrow it. The majority, however, wish to have some parts of the Bible and some books about the Bible that show the practical application of spiritual truth to everyday life.

Usually young people and children begin with some story which holds their interest, and even though at first they may disregard the spiritual message therein, they are led gradually into more mature treatises. In any event, they have learned the truth of the gospel. That is our first responsibility. We realize that the Holy Spirit must do the work of bringing anyone to the place of faith and adoration, but it is ours to put the instrument in place for the surgeon.

We receive letters from a Christian couple who are cut off from most of what we think of as spiritual privilege. The woman is totally blind and the man has only a little vision. If they go to church they must walk three miles to catch a ride, and then the church offers little in scriptural teaching. They must depend chiefly on their own Bible and the books we send them.

Then one would think that placing the instrument would be an easy job, since the blind have access to so few books (other than those of the BCL) which are interdenominational, evangelical, interesting, challenging and vital. It would be, if this work did not have an enemy. Satan has seen to it that we are surrounded by the most subtle opposition.

That the blind everywhere may know what we have to offer, we send out printed postal cards to the isolated ones and pray for response. Teachers who instruct the adult blind to read braille in their homes could be a means of contact if they would. We write letters to executives of workshops for the blind and to various other social service agencies, asking them to pass on our offer to their clients, but most of them do not coöperate. Our suggestion seems as child's play to them.

The best means usually is through personal contact, and most of our readers in schools of the United States and Great Britain have been secured by that method. But travel is costly, and the Lord has given us a vision of enlisting the coöperation of sighted friends who live in or near a city where there is a school or some agency for the blind. Those who are willing become our representatives for their city or state. This entails making contact with the head of the institution or agency and getting permission to tell children or adults, as the case may be, about the Christian books which are available. The names and addresses of all who request books are then sent to the Braille Circulating Library, and we mail what they want.

Anyone undertaking to do this will meet opposition in the form of discouragement, but he should remember that missionaries in other countries meet the same. There are always plenty of excuses which can be made, and we might as well fold our hands now if we are not prepared to pray it through. It is not always easy to sell something that's free. Never think that because our books are free and we send them postpaid that the masses will quickly accept the offer. The Roman Catholics, Seventh-day Adventists, Swedenborgians, Christian Scientists and other groups make similar offers. The same battle rages against truth, whether it be oral or printed or embossed in braille. We do not expect the majority of those who can read braille to desire our books, but we do know that the Bride of

Miss McCraw is executive secretary for the Braille Circulating Library, 2823 West Grace, Richmond, Va. She is also the author of "Glorious Triumph" and several other books.

Christ will be composed, in part, of those who have been blind. Therefore, it is our responsibility to find them and serve them.

A partially blind young man might serve as our representative in New York and other large cities, combing all the schools and other institutions for new readers. It is a worthy task and it seems as if the Spirit is directing us to seek help of this kind. Meantime, if Christian friends everywhere will be alert to opportunities, they will find them. Ask the next blind person you meet if he uses braille or talking books and whether the loan of Christian books from Virginia would be welcome. If so, send us his name and address.

Office visits from readers are rare but welcome. We are enlightened and encouraged by them. A fourteen-year-old girl who memorized the required 135 Scripture verses in braille and had a week at a Bible memory camp in August came to see us. She was rejoicing over the teaching she received there and was happy over the friends she had made among the sighted young people.

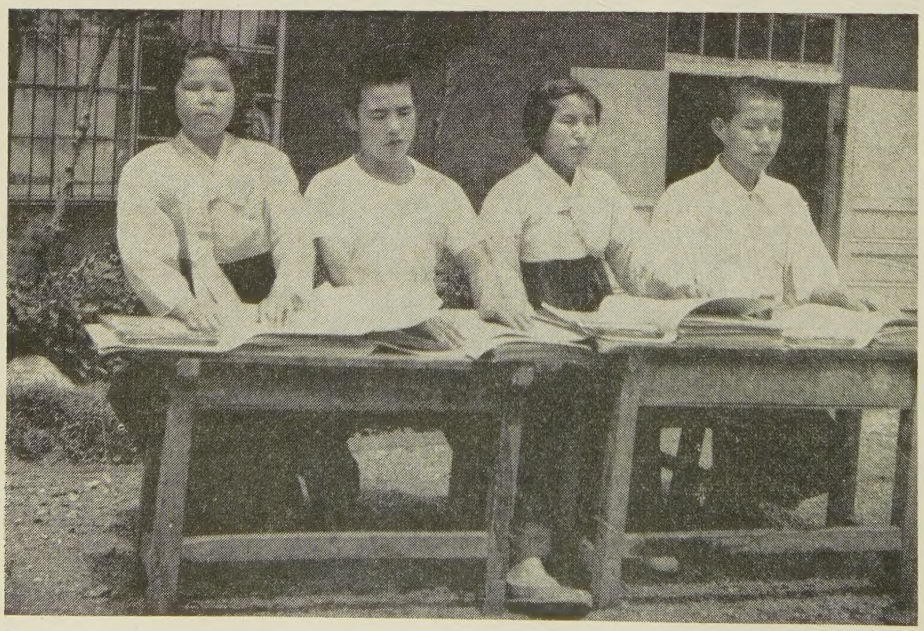
A spiritual-minded colored lady who had read the Bible through in braille and has received one of her own is rejoicing in the Lord, especially in His goodness in providing her with all the good books she can read, as well as her Bible. A young minister and his wife came by to express appreciation for the books he has been receiving. Someone had given him a new copy of the whole Bible in braille, so he turned over his old one to us for circulation. Incidentally, this saved us some money, as we must add new Scripture volumes continually.

A young man we met when he was in the eighth grade of the school for the blind in Philadelphia came to spend a week end with us. He is a part-time student in Bible school now and is giving all the time he can to getting more readers for these books. The Christian fellowship he started in school is going on and he wishes to help establish others. How good it is to watch his spiritual growth.

A charming girl came one day and told us something of how she had overcome her handicap during the years she was in her state school for the blind. She is totally blind but is entering college. We long to see her read our books and get the message into her heart. At first she herself was not interested in reading, but when she learned that the younger children in her school could get in braille the assigned Bible verses and go to camp we noticed a difference. She really wanted them to have a week in camp next summer. She thought memorizing verses would be good for them and she would recommend it to them. This appears to be a wedge in a school which will not allow its pupils to borrow our books during the school term. It may be a steppingstone to this young lady's own reading, and then to a miracle wrought in her own heart. Will you take her on your prayer list?

Have you ever visited a garden of primroses about dusk and watched their petals open here and there? You never know which will be next, but your heart leaps with each blossom. The blind are our garden. As they read alone in some quiet nook and their hearts respond to the divine Gardener, blossoms are born! ◆ ◆ ◆

Books are sent to those who read English Braille in foreign countries



God's Holiness

By Wilfrid Moutoux

Holiness is an attribute of deity. It sets God apart and above all else. Holiness is God's cardinal characteristic.

Holiness in man is as possible as God is real. God in us is the only holiness acceptable to His standards and this is the teaching of His Word. Holiness is the difference between heaven and hell, between God and the devil, between saints and sinners, between righteousness and mere religion.

Holiness brings heaven to the home, harmony to the church and joy to the heart. The atmosphere of heaven is holiness. The theme of the Bible is holiness. The song of the seraphim is holiness. The aspiration of saints is holiness. The bane of the devil is holiness.

Holiness in man is the will of God; it is spoken of by angels, is preached by the prophets, is enjoyed by the saints, and is opposed by the devil.

Holiness is not a matter of rules or of ritual. It is not a question of orders or of organization. It is not deeds nor is it doctrine alone. It is not primarily what a person does but what he is. It is not the result of trying to follow Christ as a perfect example, but it is the fruit of enthroning Him as our ruling monarch.

Only as we allow God to fashion and fill us, to possess and permeate us, to baptize and bless us, can we know holiness in its true Biblical sense. "Holiness becometh thine house, O Lord, for ever."

DAVID R. ENLOW, Reporter

AT HOME

Moody releases Navigators' memory course: A new course in Scripture memorization prepared by The Navigators has just been released by Moody Bible Institute's correspondence school. Techniques used in this study have been proved successful by The Navigators throughout the world.

●

Mission radio station organized stateside: The Far East Broadcasting Company, of Whittier, Calif., has broken precedent by establishing its first missionary radio station within the continental limits of the United States. Call letters are KGEI, with studios and a 50,000-watt transmitter located in Belmont, Calif., for beaming toward Mexico and Central American republics.

●

Million more unchurched every year: Dr. Donald L. Houser, executive secretary of the United Lutheran Church in America, told delegates to the denomination's twenty-second biennial convention in Atlantic City, N. J., that "every year an additional 1,000,000 persons are being added to the 66,000,000 Americans who have no church home." He warned that if allowed to continue, the situation would "bring about a post-Christian era" here.

●

New York Bible Society plants Bibles: The New York Bible Society has furnished 155 Bibles to be placed in the guest rooms of Manhattan's first motel, the Skyline Motor Inn, located a few blocks north of the Lincoln Tunnel.

●

Bishop upholds U. S. stand on Red China: Free Chinese need have no fear that America will recognize Red China because "no government shall ever recognize the Peiping regime," as long as it fails to mend its present evil ways. This emphatic statement was made by Bishop W. Angie Smith, president of the Methodist Council of Bishops, during a visit to Taiwan.

ABROAD

German Red youth in dedication rites: Youth dedication rites, the Communist equivalent of church confirmation, are taking place in East Germany. The Red government seeks to enroll at least 85 per cent of eligible teen-agers in the program.

●

Student evangelism in India: The first large-scale effort to reach university students for Christ was undertaken in Madras, India, recently by the Inter-Collegiate Evangelical Union. Several thousand non-Christians attended the services, and 260 students asked for literature and further instruction.

●

Seminaries for "holy men": Seminaries to prepare Hindu holy men are under consideration in India. Recommendations before the Hindu Religious Endowments Commission include a suggestion to develop institutions patterned after the schools of divinity in Western countries. Dr. Ayyar, Commission chairman, pointed out that future religious leaders should "be given a high general education and an intensive and comprehensive religious course, so that they might bring into existence a new generation of people to carry forward the original ideas and traditions of the temples."

PEOPLE

Radio evangelist dies: Dr. Percy Crawford, founder of the Young People's Church of the Air and a noted youth evangelist, died on October 31 following a heart attack. Dr. Crawford started his radio ministry in 1931 in Philadelphia, Pa., and soon was heard over 450 stations; his Youth on the March television program, started in 1949, was seen on 22 stations. He also founded and operated three Bible camps at Pinebrook in the Poconos, and was the founder and president of The King's College, Briarcliff Manor, N. Y. He was fifty-eight.

●

Donald Grey Barnhouse dead: Dr. Donald Grey Barnhouse, who underwent surgery for a brain tumor on October 8, died in Philadelphia November 5. Always a colorful and at times a controversial figure, the distinguished Bible teacher wrote ten books, and it is believed that others may be published posthumously. He had been editor-in-chief of *Eternity* magazine since it was launched in 1950 and had previously edited its predecessor, *Revelation*. He was sixty-five years old.

PEOPLE SAY

Thomas D. Bailey, Florida state school superintendent: If education is to reflect the community in which our people live and prepare children for adulthood, "religion and the moral and spiritual values which are a part of religion must not and cannot be ignored in our schools. It will be a sad day in America if a legal concept of separation of church and state ever denies children and youth in public schools the fundamental of our nation's birthright—the right to know 'about' religions, and moral and spiritual values necessary for the formation of character, and nonsectarian reading of the Bible."

SIGNS OF THE TIMES

Church endorses "modern garbed" Christ: A Sunday school booklet for three-year-old children illustrating Christ in knee-length trousers and short, tuniclike shirt, rather than in the traditional long flowing robe, was endorsed by the Evangelical and Reformed Church's General Council in Milwaukee, Wisc. The booklet is part of a new religious education curriculum for students through high school age.

THE GROWING SUNDAY SCHOOL

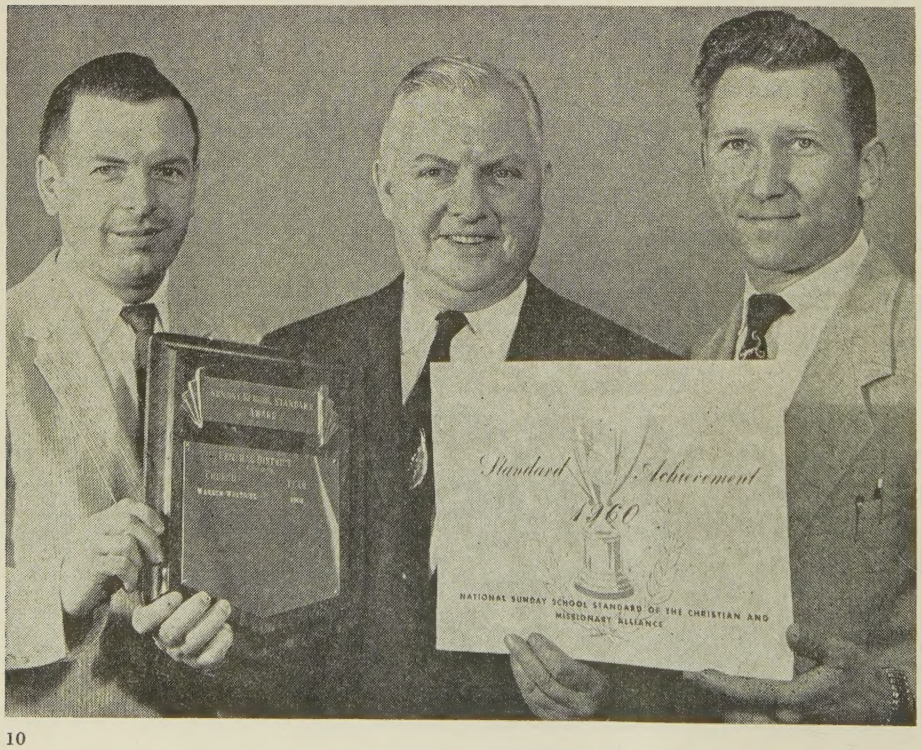
MAVIS L. WEIDMAN, Editor

Better Than Wishing

"Better Than Wishing" is the title of a small pamphlet* distributed from the National Sunday School Office. It outlines *The Sunday School Standard.* To enable the school to measure progress and chart the course ahead, the Standard plan includes an annual checkup. An 85 per cent grade is recognized as *Standard.* A grade of 70 per cent means a school is *progressive.*

Although a school may attain a high grade, this does not indicate a perfect school. Mrs. Annie German, of Canton, Pa., explains: "Our score of 97.5 gives us the highest number of points awarded to any school in our district. We now have a good 'skeleton.' . . . We must press on to reach the lost of our community. Doing what we knew we should do is commendable; doing it as unto the Lord with compassion and zeal is more desirable. . . . I believe that the spirit of coöperation is one of the outstanding benefits derived from working on the Standard. It is absolutely impossible to be 'Standard' without the help of everyone. We studied the Standard point by point so that we knew exactly who was responsible in each area. God blessed our efforts and has been pleased to reward our work."

* Information regarding the Standard and an evaluation chart for pinpointing responsibility for a Standard school may be had by writing The National Sunday School Office, 260 West 44th St., New York 36, N. Y.



The Westside Church of The Christian and Missionary Alliance, Warren, Ohio, won two honors this year, the Standard Achievement Diploma from the National Sunday School Office and a bronze plaque from the district in recognition of outstanding work. Shown here are Jack Kover, Sunday school superintendent; Rev. William O. Uncapher, pastor, and Edward Rosner, secretary.

Standard Schools for 1959

CENTRAL DISTRICT. *Ohio:* Greenville, Hamilton, Warren—North-Mar, Westside; *Kentucky:* Louisville; *Indiana:* Dunfee; *Missouri:* Florissant.

EASTERN DISTRICT. *Pennsylvania:* Allentown—Hamilton Park, Canton; *Maryland:* Baltimore—Calvary, Bloomfield; *Delaware:* Wilmington.

NEW ENGLAND DISTRICT. *Connecticut:* New Britain, Norwich, West Hartford; *Maine:* Portland; *Vermont:* Bennington, Brattleboro.

NORTHEASTERN DISTRICT. *New Jersey:* Morristown; *New York:* Kenmore, Rome, Yorktown Heights.

NORTHWESTERN DISTRICT. *Minnesota:* Battle Lake, Lyle, Staples, St. Paul, Wadena, Burns; *Montana:* Billings, Ronan; *Wisconsin:* Janesville, Owen; *South Dakota:* Aberdeen, Watertown.

PACIFIC NORTHWEST DISTRICT. *Washington:* Everett.

SOUTH ATLANTIC DISTRICT. *North Carolina:* Greensboro, High Point, Raleigh.

SOUTHEASTERN DISTRICT. *Alabama:* Birmingham—Sandusky; *Florida:* Fort Myers, Leisure City.

SOUTH PACIFIC DISTRICT. *California:* Pomona, Richmond—Fairmede, San Diego—Pacific Beach, San Bernardino, Santa Monica, Santa Rosa.

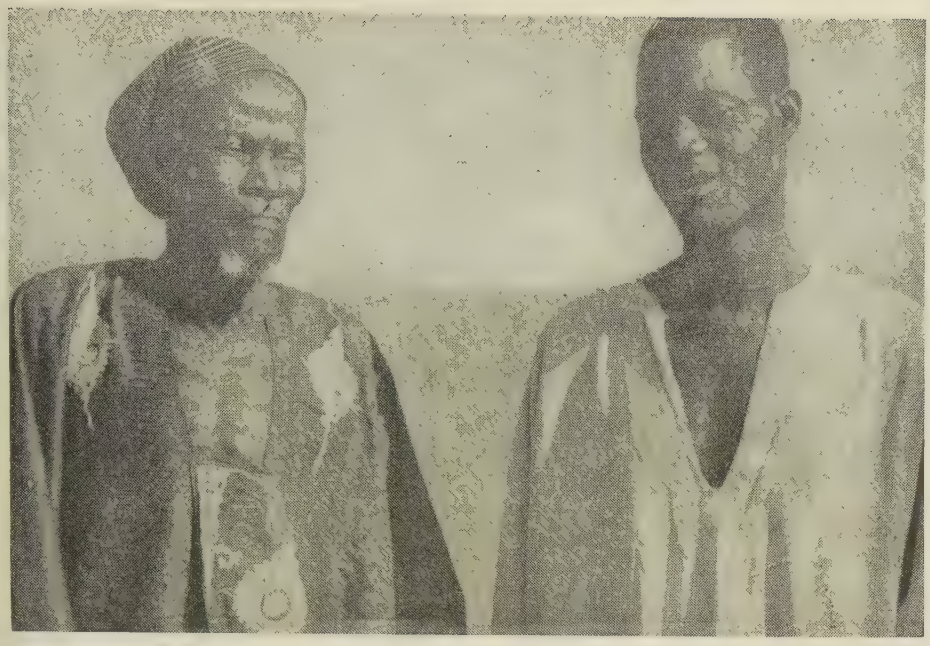
SOUTHWESTERN DISTRICT. *Arkansas:* Batesville; *Texas:* Arlington, McAllen—C&MA Church, Pharr.

WESTERN DISTRICT. *Nebraska:* Omaha—Benson; *Iowa:* Newton.

WESTERN CANADIAN DISTRICT. *Alberta:* Beaverlodge, Hythe, Stony Plain; *British Columbia:* Yarrow; *Saskatchewan:* Glenside, Moose Jaw; *Ontario:* Fort William.

WESTERN PENNSYLVANIA DISTRICT. Altoona, Clarion, Indiana, McDonald, New Wilmington, North Bessemer, New Castle—Pearson Street, Pittsburgh—North Side.

The winter *Spotcast* will list schools which become Standard after this date.



J. M. RICCITELLI

Bémé (left), the oldest man in the weaver class of the Red Bobo people, is a Christian, as is also the young man shown with him; they represent some of the first converts.

The Harvest Is Sure

By REV. JAMES M. RICCITELLI

THE Red Bobo tribe dwells in the Upper Volta and also in the Sudan, West Africa. This tribe maintains a strict caste system and most converts have been from the upper caste, farmers. Although the response has been much less from the middle caste composed of blacksmiths, yet there has been some fruit.

Until recent years there have been no genuine conversions of men or women belonging to the musician-weaver caste, lowest of the three. Occasionally someone would show interest, only to fall away.

Several years ago a young man by name of Lasannu became interested in the gospel. When well he was a very lively sort of a fellow, but he suffered a great deal in the rainy season from the aftereffects of rheumatic fever. He was genuinely converted and later requested baptism. In 1956 a committee examined him and recommended that he be baptized. Later we heard that he was a member of the musician-weaver caste. One of our fellow missionaries exclaimed, "Are you sure you are not mistaken? We have never baptized anyone from that caste!"

Praise the Lord, no mistake had been made. Lasannu was a sort of "first fruits." He had a new name, André, and showed every evidence of being a new creature in Christ Jesus. Our hearts rejoiced. Here was the first Christian from a caste hitherto unreceptive. But since he was the only Christian of his caste, we wondered if he would become discouraged and quit. Our anxiety was dispelled by his steadfast walk.

In November, 1958, Bémé, the *nigiinle* of the musician-weaver caste (i.e., the head of the caste, literally, "old man") became ill and despaired of ever being well again. André went to him and told him how wonderfully the Lord was helping physically: "I would have died long ago had it not been for the Lord," he declared. He encouraged the frail old man to put his faith in Christ and to call for the elders who would pray for him. "Give yourself to the Lord," said André, "and you will be healed and you will be able to weave again."

The old man finally gave himself to the Lord over the protests of his son, the town crier, who said, "If you get well the fetish will require my life in place of yours; it is your time to die!" But the old man put his faith in Christ and was saved and then healed. One day he went out and gently settled himself down into his weaving frame and began to work. Everywhere he went he exhorted men and women to put their trust in Christ.

Another old man of the caste met the *nigiinle* and reprimanded him, saying, "You are the caste's *nigiinle;* what about this? Don't you regard the office of the *nigiinle?* Why do you go with the Christians?"

"If it means that much to you," returned Bémé, the *nigiinle,* "you take the office. You can be the *nigiinle,* but I will follow Jesus."

At the same time God was speaking to others of the caste as André told of the peace and blessing even the musician-weavers could have if they only trusted in the Lord Jesus. Today there are more than a dozen adults who are Christians, and in the last month several others have been both converted and healed of illnesses. One woman has been healed of a disease that she had had for three years, and the healing occurred when she trusted in the Lord for salvation. One man in the district heard that Christ could save the musician-weavers and give them peace. He bicycled a number of miles to find someone who could point him to Christ.

Constant prayer in the homeland and constant witnessing on the field are the twin hammers that will crack the resistance or the indifference of those remaining tribes for which we as a Society are responsible. Let those who are on the difficult fields be encouraged to sow the seed faithfully; let those who are at home be encouraged faithfully to water the seed with the prayers of intercession. God will give the increase in His time. ◆ ◆ ◆

The only way to influence human nature permanently is through the use of ideas. Ideas make the man: "As he thinketh in his heart, so is he." Basically, our task in the world is the *communication of ideas.* "Go ye into all the world, and preach the gospel to every creature." This communication is done by the life, through the spoken word and through the written word. Surely, then, the Christian periodical has an important place in communicating God's message.—ROBERT A. COOK, *Vice-president, Scripture Press Foundation.*

For Christmas give a subscription to THE ALLIANCE WITNESS: only $2.00 in the United States and Canada.

Foreign Briefs

PERU. Since the middle of July we have been working in Chimbote, a steel center of 50,000 people. It is a bustling seaport and the entrance to many towns on the coast and in the mountains. We call it the Pittsburgh of Peru because of a huge new steel plant which has come with its accompanying smelting plants.

We chose to come here, but not for any natural beauty. There is none! The fumes from the fish meal plants seem almost to poison the air. The majority of the streets are unpaved and there are actually rows upon rows of dwellings of split bamboo. These places have no running water and no bathroom facilities, making sanitation almost unknown. Because of the new industry people have come to Chimbote by the hundreds and settled in these bamboo shacks.

To us the place presents a tremendous challenge, and God has already begun to work. The other night a young man came to my study for prayer and guidance. He had been a boxer and bull fighter, having fought in many of the interior towns where we now preach the gospel. He had left school when a lad and can neither read nor write. He is very embarrassed about that, but the Lord has helped him to start reading, and we shall endeavor to teach him to write. Pray for this young man as he gives his testimony to others. His name is Don Victor. —REV. A. M. SLUYTER.

GUJARAT, INDIA. The Light of Life correspondence course continues to show an increase in the number enrolled and in graduates. Those who have finished the courses in John and Acts are calling for further studies. As of August 31 a total of 66,057 Gospels of John with first lessons had been mailed out; 35,442 persons were enrolled and 12,995 received certificates for completing the course. In our second course we sent out 12,940 Acts of the Apostles with the first lessons; 4,423 persons enrolled and 2,480 have completed the course. Many are non-Christian and should be remembered often in prayer.

The Mission has recently assigned a missionary couple to work in the Dhandhuka area, which has been unoccupied for many months. Many years ago we occupied the college town of Visnagar, near Palanpur. The missionaries request prayer as they again plan to enter it.

There are still many villages in the Radhanpur District that remain without the gospel witness. Pray for those who are engaged in touring ministry for the Lord. Laymen are using their vacation time to assist the missionaries in reaching the lost for Christ.—REV. K. H. KOSE.

Our Missions in Laos, Viet Nam

At the end of October all of our mission stations in Laos were occupied, though the missionaries were unable to travel freely in the Communist-infiltrated mountainous areas where some 5,000 Mèo and Khamou Christians live. The Andrianoff and Tubbs children were unable to return to Laos from their school at Dalat, however, during the fall vacation. In view of this Mrs. Andrianoff and Mrs. Tubbs went to Dalat to care for their children until the political situation made it possible for them to return to their homes in North Laos.

The Bible school at Xieng Khouang had opened early in October with an enrollment of eighteen students. The political situation necessitated closing the school a week later. Mr. Touby, the Mèo chieftain who is Minister of Justice in the present government, effected a *coup d'état* in Xieng Khouang, his native province.

The prolonged conflict between Communist and anti-Communist factions in Laos has created serious difficulties for both the Mission and the church. Earnest prayer is requested for an early settlement.

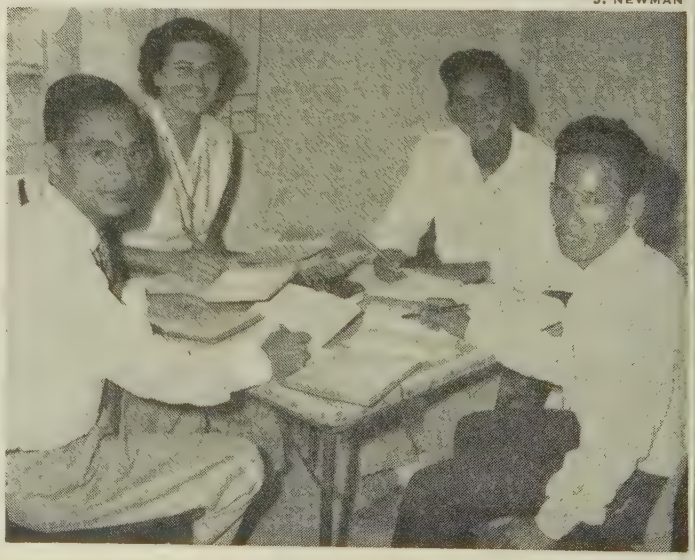
A cable from Viet Nam on November 12 stated that the missionary staff and property were safe following the rebellion in Saigon.

J. BECHTEL

Left: *Rev. John Bechtel and teachers with the first "graduating class" from the Alliance Primary School, Hong Kong. The children went from kindergarten to the first grade in the church's school.*

Below: *Rev. Phan-van-Nam, a Vietnamese, Miss Helen Evans, Ha Sac, a Sre tribesman, and Ha Klas, a Cil, work on the revision of the Book of Romans in the Koho language. It is hoped it will be printed soon for the tribes in the Dalat area, Viet Nam.*

J. NEWMAN



The entire hillside of the Kowloon (Hong Kong) squatter village was left in ruins after a fire which made 4,500 homeless.

J. BECHTEL

Three Christian families lived in this hut until they could rebuild their own. It is hoped to build a church on this site.

An Urgent SOS

By REV. JOHN BECHTEL

Not a request for funds, but for earnest prayer that the government will grant permission for the erection of a church in one of Hong Kong's refugee villages

CHINESE refugees living in the makeshift shanties of Kowloon's squatter village recently awaked to that dread alarm, the cry of "Fire!" It was four o'clock in the morning.

Some idea of what took place may be gained from the Hong Kong newspapers. One reporter wrote: "Four persons—a man, a woman and two children—are known to have been burned to death in yesterday's predawn fire which razed an entire squatter village in Kowloon and made some 4,500 people homeless. The inhabitants fled from their dwellings, taking with them only a few personal belongings."

According to another report, one mother came rushing out of the flames clasping a pillow to her breast. When other refugees asked why she had saved a pillow she replied, "It's my . . ." She got no further. In the excitement and terror of the moment she thought she had rescued her baby, but she had carried out a pillow instead! It was too late to return.

The Chinese firemen of the Kowloon Fire Brigade did a commendable job. They had the fire under control in one hour. When the burned-out area was declared safe later in the day many of the victims returned to salvage whatever might still be useful. One old woman exclaimed that she had lost everything. Between sobs she kept digging at the ruins with a piece of iron, hoping to find something that had not been destroyed. Hundreds of pigs and fowl belonging to the refugees were roasted alive in the inferno.

My purpose in writing this is not to appeal for money or relief goods. The temporal needs of the 4,500 refugee squatters have been taken care of by religious and government agencies. Our church has taken care of the refugees who were members of our branch chapel. No, this is an urgent appeal for prayer.

Some years ago, when the Kowloon Tong Church was unable to buy the piece of land they had chosen to build upon, we sent an urgent request to all praying Christians in the United States and Canada. As a result of these earnest prayers the Hong Kong Government approved our request, and today they have a beautiful place of worship.

Again we are in desperate need of prayer. Several years ago a fire which left 30,000 squatters homeless destroyed the dilapidated chapel which was the meeting place for a group sponsored by the Kowloon Tong Church. Ever since then we have been trying to replace the chapel with a modern, reinforced concrete building to be used as a Christian primary school, an evangelistic center and a chapel. The Hong Kong Government has granted the land, the Chinese Christians of the Kowloon Tong Church have raised the necessary funds, but the permit to build has not been granted. Therefore, we send this special request to THE ALLIANCE WITNESS readers, not for funds but for prayer.

Since that earlier fire the nucleus of Christians among the refugee Chinese has grown, but they have had to move their place of worship from one locality to another. First a primary school was made available; then they were shifted to a roof-top on a seven-story resettlement project. The next step was to another primary school, and now the congregation is meeting in the reception room of a clinic conducted by one of the physicians in the Kowloon Tong Church. This faithful group of Christians should have a meeting place of their own. They should have a primary school which their children may attend, and they should have an evangelistic center where they can have a part in proclaiming the gospel to the tens of thousands of fellow refugees who live in this area.

Your prayers can help bring this to pass. Pray that all hindrances to the granting of a building permit will be speedily removed. ◆ ◆ ◆

India–Marathi

Pray for teams from both the men's and women's Bible schools which will be going out into the districts to preach the gospel during the first two weeks in December, that they may be led to places where hearts are ready. . . . Pray for the children's meetings and Sunday schools conducted among non-Christians by the students of the Khamgaon Bible school. . . . Pray for those men who accepted a pastoral call and now are finding that their income is not what they had expected.

India–Gujarat

The Bible school students are working on a Bible concordance for their work scholarship duties. Not only are they enthusiastic over the project, but others who have heard of this work are praising it as something which should have been done years ago. It should be a boon to both pastors and laymen.

Guinea, West Africa

In the Binikala area of the Toma tribe the people have been urged by their leaders to destroy their fetishes. This leaves them in a spiritual vacuum. Pray that Hénoc (Enoch), the worker in this area, and the Christian believers among them may be able to point many to the Saviour.

Sudan–Upper Volta

Praise God that Kathryn Pease (9/21/60 issue) is making a fine recovery from what was diagnosed as a concussion. She is now actively engaged in her studies, walks well and plays without any apparent tiredness. To God be the glory.

Gabon

The Moanda area, where uranium and manganese mines are being developed, continues to be a challenge. Over one hundred believers have been baptized and a number of individuals with very little gospel light and teaching have brought their fetishes to be burned. Pray for Mr. and Mrs. T. R. Stombaugh, Benjamin Kombi and Ernest Mouele, who are being used of God in this area of the Gabon field.

Congo

The tug of war for political domination continues. Local government control is fairly normal, but the persistent struggle in the central government increasingly unsettles the populace and encourages lawlessness. Missionaries seem the special targets of thieves and belligerents. Unemployment prevails, goods are dwindling and prices are soaring. In such conditions evil can flourish–but so can the gospel. Pray for the complete frustration of Satan's designs on the country. . . . The response of the nationals in assuming direction of their own primary school system is generally encouraging (5/18/60 issue). The financial factor is a serious threat to the continuation of the schools (10/19/60 issue). Unless considerable government subsidy is forthcoming, the schools may be closed. The state is now studying the educational program and preparing a budget. Pray for a fair and equal division of funds between Catholic and Protestant schools, hitherto an unknown practice in Congo.

Viet Nam

Continue to pray for Doi (6/29/60 issue), the student preacher who injured his spine in a fall from a horse three years ago. He now has tuberculosis of the bone. In the Saigon hospital he was put in a cast for two months. Seemingly improved, he attempted to go home. However, he got no farther than the first village after the end of the road when his limbs became paralyzed. He is in the Dalat hospital.

Thailand

Praise God for a new spirit of prayer being manifested in the church in Udorn. Led by the elder, their prayer meetings are five and six hours long. Pray that other churches and groups will sense the need for more concerted prayer.

Colombia

Praise God for His mighty healing hand on the body of Mrs. F. C. Heiser, for whom prayer was requested in July. . . . Praise Him for a steady healing work in the bodies of Rev. and Mrs. O. W. Jacobson. Praise Him, too, that they have been granted visas to return to Colombia. Praise God for two new couples and a secretary who have been granted permission to enter Colombia, thus reinforcing this much-depleted staff of missionaries.

Ecuador

Pray for the new Christians in the jungle, that they may grow in grace. After the first fervor of a revival there is a tendency for spiritual interest to slacken. . . . Continue to pray for an awakening among the Salasaca Indian tribe (12/30/59 issue).

Chile

Praise the Lord for the recent baptism of eleven believers of the Punta Arenas congregation (2/24/60 issue). . . . Pray that the Bible institute will be sufficiently and capably staffed for the coming year. . . . Pray that many children and young people will be reached for the Lord during the summer camps to be held in January. . . . Pray for Mr. R. E. Newman in his work as administrator of the printing plant in Temuco.

China–Hong Kong

The Alliance Bible Seminary opened for the fall semester with many new students from Hong Kong and abroad. Pray for revival in the school and for renewed consecration and devotion to the Lord. Special prayer is requested for the seventeen members of the senior class. Several have spiritual needs that must be met before their work can be effective. The entire program is to be expanded in order to meet the challenge of the overseas Chinese work, but it must be accomplished through the anointing of the Holy Spirit. . . . Praise God for the largest enrollment thus far for our roof-top schools. This ministry is proving an effective means of reaching parents and establishing new churches. Simpson Primary School has over two hundred enrolled, while Shining Light Primary School is making most remarkable progress in establishing a new church (5/18/60 issue). Intensive house-to-house visitation is having unusual results and many are being saved. The use of a third roof-top has been requested in the largest development yet undertaken by the Hong Kong Government.

Philippine Islands

During a brief series of nightly evangelistic services recently conducted in the Tausug language in the chapel of the Zamboanga Leprosarium, some Tausug-speaking Moslems professed conversion. Pray that they shall make an honest profession and that they will follow on to know the Lord fully. There are some five hundred people under treatment and living within the confines of this government institution. We have a good pastor and his wife serving among them now. There are also six Catholic nuns and two Catholic priests in residence. The administration is Catholic, and those who profess evangelical faith do not find it easy. Praise God, however, that as many as seventy attend Sunday school and a group is preparing for baptism in the near future.

Indonesia

Pray earnestly that the national church will become a strong church; that is, a witnessing church, a praying church, a giving church. . . . Pray that the Lord Jesus Christ will have His way in the proposed merger of the churches of the three districts (KINGMI). . . . Pray for the national worker, Sadrag, and his wife, who are now stationed in the Sekatak area, East Kalimantan. . . . Pray that God will send more missionaries to this undermanned field, and that visas will be granted.

JAMES B. HARR, Reporter

With the Lord

Mr. Howard Wayland Stumpf went to be with the Lord on October 26. The funeral service was conducted by Rev. Ernest W. Davis, assisted by Rev. J. P. Ludlam, of Asbury Park, N. J. Mr. Stumpf, who was sixty-six years old, was the son of the late Rev. J. H. Stumpf. He is survived by his wife, Mary.

Mrs. Elizabeth Ann Page, wife of Rev. E. Fred Page, went to be with the Lord on November 9, in Cornwall, N. Y. She was seventy-six.

Mrs. Page was born in England and came to the United States at the age of twenty. She was married to Mr. Page in 1939; he is now serving as pastor of the C. & M. A. church in Newark, Ohio. Surviving besides her husband are two stepchildren, Fred Page, of Madison, Wisc., and Mrs. Arthur Schuck, of Aurora, Ind.; three brothers and three sisters. The funeral service was held in Cornwall.

Word has been received of the death on October 19 of *Mrs. Rose Zahn LeFevre,* wife of Rev. C. B. LeFevre. They made their home in Chicago, Ill.

Mrs. LeFevre served as an Alliance missionary with her husband in Chile, South America, from 1916 to 1935, where they ministered in Valdivia, Capitán Pastene, Victoria, Temuco and Ancud. Much of their work was in the training of national pastors. Mrs. LeFevre had more recently taught in a Bible school for Spanish-speaking people in Chicago.

The funeral service was held in Lancaster, Pa. In addition to her husband, Mrs. LeFevre is survived by two sons, Roy and Kenneth LeFevre, and a daughter, Laura.

The New Generation

To *Rev. and Mrs. D. F. Irwin,* Nhatrang, Viet Nam, a daughter, Elizabeth Ann, on November 4.

Pacific Beach Church Dedicates Educational Unit

The Pacific Beach Church of the C. & M. A., San Diego, Calif., recently dedicated its new two-story educational building, valued at $50,000 but completed for $34,000 because of 2,000 hours of donated labor by the men of the congregation. The educational unit is the second in a three-phase program which gives the congregation a chapel, an educational building and finally a sanctuary.

Pastor Donald Bubna preached his first sermon to the Pacific Beach congregation just five years ago. Six people were on hand to hear him. The church now has a membership of 100, an average morning congregation of 150 and a Sunday school enrollment of over 200. Dr. H. L. Turner, former president of the C. & M. A., was the dedication speaker.

Evangelistic Meetings Held

Jersey City, N. J. Evangelist Gordon Anderson held meetings with Rev. A. J. Booth. Seven young people professed salvation in a special message to the Sunday school. This church also increased its missionary pledge by $1,200 this year.

Troy, N. Y. Rev. Robert Kryman reports that twenty persons confessed faith in Christ during the recent ministry of Dr. Glenn Tingley.

Fresno, Calif. Rev. Donald R. Shepson, pastor in Oakland, Calif., held meetings recently with Rev. V. D. Erickson. Ten young people dedicated their lives to Christ after Mr. Shepson's missionary challenge. Weeks of prayer meetings preceding the services awakened interest.

Williamsport, Pa. The Oak Grove Church, Rev. Franklyn Klein, pastor, recently heard Rev. A. J. Booth, pastor in Jersey City, N. J., in special evangelistic meetings.

Pennsylvania Church Holds Anniversary Services

Fifth anniversary services were held recently in the Neighborhood Church of the C. & M. A. in Fairless Hills, Pa., in conjunction with an evangelistic crusade in which Rev. Hamilton P. Rankin was the speaker.

The Neighborhood Church began as a national key city project in October, 1955. Five years later its property holdings, including a two-acre site, parsonage and a church seating 500 persons, are valued at $175,000.

This was Mr. Rankin's second time in the Fairless Hills—Levittown area, and "most fruitful," according to Pastor R. W. Schenk. There were four conversions recorded and church members indicate a definite upgrade in the spiritual tone of their personal lives.

The Fairless Hills church now has five students in school training for the gospel ministry.

For Viet Nam and Chile . . .

During October the sum of $6,960.18 was received for the special Viet Nam Bible School project, which brings to $137,978.24 the total amount given. To complete the building program $112,021.76 is still needed.

For relief in Chile following the destructive earthquakes and floods last May $1,696.88 was received during October. The amount still needed for reconstruction is $70,419.

New York Church Dedicated Four Years After Beginning Construction

The Christian and Missionary Alliance church of Yorktown Heights, N. Y., was dedicated in mid-October, just four years after the first work was begun. The basement structure, built by the congregation, was used as the church until just this spring when the pastor and people decided it was time to finish construction. The completed building is valued at $50,000.

The church is of New England colonial style and seats 280 persons in the main auditorium. There are Sunday school accommodations for more than 300. Two hundred persons attended the dedication service, when Dr. Nathan Bailey, President, spoke.

Vice-president, Theology Chairman for Nyack

Upon the recommendation of Dr. Harold W. Boon, the Board of Trustees recently appointed Dr. C. Donald McKaig as vice-president of the school to succeed Rev. Gilbert H. Johnson, now Education Secretary of The Christian and Missionary Alliance. Dr. McKaig has been on the Nyack faculty since 1938. He is currently chairman of the Christian Education Division.

The Trustees also appointed Rev. Don J. Kenyon as chairman of the Division of Theology. Mr. Kenyon first came to Nyack in 1948 and served on the faculty for four years. He returned to Nyack in 1957 and has been serving in the Division of Theology. Mr. Johnson was formerly head of the Theology Department.

On Wednesday, October 19, the Nyack faculty, staff and students gathered in the parking lot of the recently completed residence hall for married couples for a service of dedication. Dr. Nathan Bailey, Rev. W. F. Smalley, Rev. L. L. King and Mr. Claire Weidman took part in the ceremony of dedication. In his remarks Dr. Bailey stated that the completion of this building was the first step in a building program for the Nyack campus that would eventually amount to $3,000,000.

Southeastern District Delegates Meet

Delegates to the fifty-second annual conference of the Southeastern District met in Pensacola, Fla., with Dr. Richard H. Harvey in the chair for the first time as superintendent. Delegates from eighty churches in Florida, Alabama, Georgia and Mississippi were on hand for the four-day meeting.

In its first session the conference "completely endorsed" the Society's Board of Managers' statement "Concerning the Presidential Election," and voted to release the statement to the Pensacola press for publication. In a

news item on the conference appearing in the Pensacola *Journal* the following day, sizable excerpts from the statement were quoted.

The district increased the membership of its Building Committee from four to six members, and divided the committee into north and south groups. A layman with building experience was included in each one of the groups.

LCMA Observes "Heritage Week"

The LCMA organization, composed of Alliance laymen united for missionary action, has set December 11-18 as "Heritage Week," an opportunity to be informed concerning our founder and the beginning of our Society. Dr. A. B. Simpson was born December 15, 1843.

Mr. Seby Jones, president, urges that every Alliance church recognize the early ministry and message of The Christian and Missionary Alliance on one or both of the Sundays in Heritage Week. They also suggest this would be a fitting time to emphasize the Church Extension Loan Fund (CELF).

Programs for this special observance were sent to all the churches. Others may be secured from Mr. Claus V. Swanson, Jr., Box 2948, North Station, Providence 8, R. I.

Pastoral Changes

Rev. Wilfred G. Slayton, The C. & M. A., Tucson, Ariz.
Rev. Warren Christensen, Eagle Point, Ore.
Rev. Lee Milligan, Instructor, Simpson Bible College, San Francisco, Calif.
Rev. Allan D. Lester, Reseda, Calif.
Glen Engstrom, Claridon, Ohio.
Rev. E. A. Phillipps, Stony Plain, Alta.
Rev. W. Dickau, N. Battleford, Sask.
Harvey Schroeder, Assistant Pastor, Edmonton, Alta.
Leslie Hamm, Outlook, Sask.
Rev. Jack G. Conley, Lewistown, Pa.
Rev. John J. Strimel, Emporium and Truman, Pa.
Charles Ross, St. Joseph, Mo.
Rev. Eugene V. Gapp, Aberdeen, S. Dak.
Rev. Melvin L. Hall, Osage, Ia.
David P. Noel, Union, N. J.
Rev. Clifford B. Nixon, Commack, N. Y.
Rev. James R. Walls, Fulton, N. Y.
Rev. Elwood A. Mann, Great Bend, Pa.
Rev. Wilmer Heffer, North Caldwell, N. J.
Rev. Leon Gathany, Principal, Mt. Lake Christian Day School, Mt. Lake, Minn.
David Rambo, Casco, Me.
Samuel N. Meals, El Paso, Tex.
Stephen L. Harris, Lubbock, Tex.
Phillip J. Carlson, Batesville, Ark.
Edward J. Lias, Greenpoint, Brooklyn, N. Y.
Wilmer C. Simmons, Clark Mills, N. Y.
Rev. Robert C. Roberts, Bloomfield, Mont.
Paul Mazur, Sewickley, Pa.
Melvin Vance, Brockway, Pa.
Clarence Walker, Nanticoke, Pa.
Eli McGhee, Stroudsburg, Pa.
Donald Scarrow, Rosetown, Sask.
Gordon Young, Daysland, Alta.
Dennis Dunford, Wonowon, B. C.
Rev. H. K. Sechrist, Beulah Beach, Ohio.
Richard K. Smith, Assistant Pastor, Fairmont, W. Va.

CBC Reports 50 Per Cent Increase in Freshman Class

The Canadian Bible College, located in Regina, Sask., opened its 1960-61 school year with a sixty-member freshman class and a total enrollment of one hundred and ten. Ninety of these are from Alliance churches in the United States, Canada and Hong Kong.

President Alvin Martin reported recently that of the forty-three Alliance missionaries sent to the field last year, nine were graduates of CBC. The school has graduated over 400 students in the nineteen years of its existence.

South Pacific Conference

The South Pacific District Conference met in the Neighborhood Church of San Jose, Calif. The 144 delegates arrived "eager, expectant and early," according to Rev. Frank S. Sutherland, reporter, for the conference which was promised to be of "exceptional merit" by the district office. At a Monday afternoon Sunday school seminar special attention was given to discussion of the adult class and administration problems of the Sunday school.

The Tuesday afternoon session was devoted to a forum dealing with six areas of a pastor's responsibility. Subjects ranged from "The Pastor's Management of His Time" to "The Pastor in His Public Relations." Following the reading of the six formal papers, time was devoted to general discussion.

In business sessions the conference was informed that the district's missionary giving for 1959 was up 11.07 per cent over the previous year. It voted to give a half hour to the discussion of the proposed merger of The Christian and Missionary Alliance with the Missionary Church Association. Although various objections were raised, the conference finally voted in favor of the proposed constitution.

Messrs. David Foley, Duane Adamson and Lorne Jack were ordained to the ministry.

Northwestern District Conference

The forty-sixth annual conference of the Northwestern District met in the Grand Avenue Alliance Church of Minneapolis, Minn., early in October. Rev. Carl Volstad was in the chair to preside over the meetings of the 141 delegates and 32 associates.

During the three-day session the conference moved through a variety of business. It adopted a $43,000 budget for Indian work, considered a combined program of Bible and nurses' training for St. Paul Bible College and went on record as favoring the recommendation that the Graduate School of Theology be added to St. Paul Bible College. In addition, the delegates approved the proposed merger of the Missionary Church Association and The Christian and Missionary Alliance on the basis of the constitution. They also expressed a desire that the Society work toward the objective of carrying on a national radio broadcast.

Mr. Volstad congratulated twelve Sunday schools in the district which had achieved Standard rating and awarded merit rating to thirty other Sunday schools that came under the "progressive" listing. The five-year program of Sunday school enrollment has exceeded its second year's goal. Conference churches reported a total of 294 professions of faith throughout the year.

Three young men were ordained to the ministry: Richard Keller, Leslie Conklin and Norman Conklin.

Ohio Missionary Group Meets

The Ladies Missionary Society of Central Ohio met for their fall rally in Mount Vernon on October 18. One hundred and twenty ladies from twelve of the area churches were on hand to hear Mrs. Fordyce Tyler, from Africa's Upper Volta area.

The new president of the organization for the coming year is Mrs. Wayne Hineman, of Columbus, Ohio.

Missionary Treasury

★ ★ ★ ★ ★

October 1960

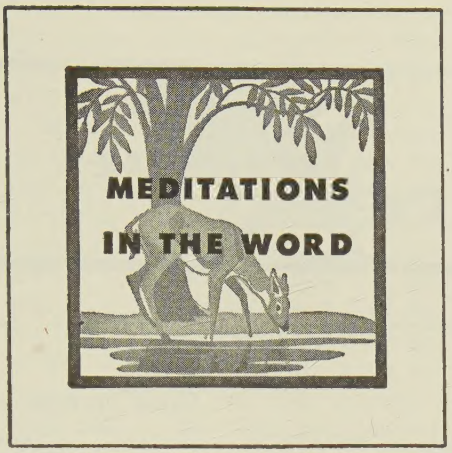
General Fund	$312,735.39
Missionary Specials	37,367.79

The figure reported above for the General Fund represents a slight decrease compared with the amount received in October a year ago. Contributions from individuals and churches have increased approximately 2 per cent for this year through October, compared with an 8 per cent increase on which our expectations were based when we planned the outreach of the Lord's work. Your continual prayers are requested that there shall be a sufficiency in the remaining months of the year to make up the shortage still outstanding.

Gifts for the month of October were covered by our receipt Nos. 33358–34960 and 2577–2712. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Edited by EDITH M. BEYERLE

Sunday

COLOSSIANS 2:1-8 (verse 3).

The ordinances and ceremonial rites of the old dispensation were but shadows of which Christ is the substance. The philosophies and speculations with which false teachers were seeking to dazzle and deceive their minds were but counterfeits of the truth of which Christ is the center and the sun. Instead of pursuing these elusive visions the apostle bids them abide in Him and prays for them that "their hearts might be comforted . . . to the acknowledgement of the mystery of God, and of the Father, and of Christ."—A. B. SIMPSON.

Monday

EXODUS 35:21-29 (verse 25).

It didn't spoil their hands a bit either. Some dainty women "toil not, neither do they spin." They keep their hands soft and white. They think any kind of work would mar the delicate beauty of their fingers. But they make a great mistake. The hands that are beautiful in heaven's sight are not the dainty ones that are never roughened or hardened by toil. Anything is beautiful just in the measure in which it fulfills the mission for which it was made.—J. R. MILLER.

Tuesday

ISAIAH 55 (verse 8).

My thoughts go a way that I fear they meet not God, for it is likely that God will not come the way of my thoughts. And I cannot be taught to crucify to Him my wisdom and desires and to make Him King over my thoughts. For I would have a princedom over my thoughts and would boldly and blindly prescribe to God and guide myself in a way of my own making. —SAMUEL RUTHERFORD.

Wednesday

PSALM 36 (verse 9a).

I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied;
There's no thirsting for life's pleasures,
Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away.

—ANONYMOUS.

Thursday

REVELATION 21:1-8 (verse 1b).

I do not know why a man should be either regretful or afraid as he watches the hungry sea eating away this "bank and shoal of time" upon which he stands, even though the tide has all but reached his feet—if he knows that God's strong hand will be stretched forth to him at the moment when the sand dissolves from under him, and will draw him out of many waters, and place him high above the floods on the stable land where there is "no more sea."—ALEXANDER MACLAREN.

Friday

JEREMIAH 15:16-21 (verse 17).

A contributing factor to the prophet's joy in the Word of the Lord was his "aloneness." He says he sat not with, or in other words had no fellowship with, "mockers" (translated also "merrymakers"); nor did he find occasion for his rejoicing in being in their company. God's hand was upon him to accomplish the work He had called him to do and he had neither time nor inclination for the merrymaking and foolishness of his age. It is the separated man that God uses: he who is able to walk through a vain world as in it but not of it.—PAMEH.

Saturday

LUKE 6:20-31 (verse 26a).

My son, take it not grievously if some think ill of thee and speak that which thou wouldst not willingly hear. Thou oughtest to be the hardest judge of thyself and to think no man weaker than thyself. If thou dost walk spiritually thou wilt not much weigh fleeting words. It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to Me, and not to be troubled by the judgment of men.—THOMAS À KEMPIS.

Sunday

ACTS 8:26-38 (verse 37).

Above all other lessons the chief lesson of Philip's story is the supreme claim of foreign mission work above all other work, all other claims, all other calls, all other needs. A claim so supreme that Philip was justified in leaving the greatest work of the home field for the sake of a single soul down yonder on the desert way groping in darkness and seeking after God. In the light of this example, is there anything so overshadowing all other obligations, occupations and commissions as the evangelization of the heathen world?—A. B. SIMPSON.

Monday

HABAKKUK 2:1-9 (verse 3b).

While we are upon this earth the face of the Lord may often be obscured and hid from us, yet at length we shall see "the glory of the Lord . . . in the cloud," and deliverance shall come out of the troubles that seemed to overwhelm us. Thus it is that the Lord works with His people, to keep them always in remembrance of Himself. Shall we not wait for Him, even though He tarry long? Yes, my soul, wait thou upon the Lord; He is a refuge for thee.—GOLDEN TREASURY.

Tuesday

ACTS 1:1-11 (verse 4b).

When Jesus departed from the world, the quest of Pentecost held a priority in the lives of His disciples. Everything hinged upon this quest. The disciples had received the great commission from the lips of their Lord to go unto all the world and preach the gospel to every creature. This commission was important. It was urgent. But there was a priority claim above this commission. It was the fulfillment of the command: . . . "Wait for the promise of the Father."—THE HERALD.

Wednesday

1 KINGS 17:8-16 (verse 14).

Share thy handful with the stranger;
Bid the prophet to thy board;
No resources are in danger
Whose exchequer is the Lord.
Daily new demands await thee,
Daily new supplies are sent;
He alone who doth create thee
Can secure thy nourishment.

—LUCY A. BENNETT.

Thursday

ROMANS 8:26-39 (verse 26).

Every one of us can look back to a day when we were almost ready to demand of God that He should do for us that which our soul longed for with passionate desire. Nothing else would do. . . . Yet in later days we have come to learn with profound gratitude God's infinite, loving wisdom in withholding from us the one thing that we were then convinced was needful.—PHILIP E. HOWARD.

Friday

GENESIS 48:8-16 (verse 15).

Jacob possessed an enviable faith in God, for in spite of the fact that his path had not been a rosy one, made thorny ofttimes by his own natural disposition, yet he saw God above his circumstances. And he was right: God had guided him, sometimes in direct line with His will and sometimes by overruling Jacob's mistakes and sins. It was because Jacob had a heart that was toward God even though he did have a disposition that tilted selfward. God's desire and goal for Jacob and all of Jacob's spiritual line is for the latter to be lost in the former.—PAMEH.

Saturday

2 SAMUEL 12:1-10 (verse 7).

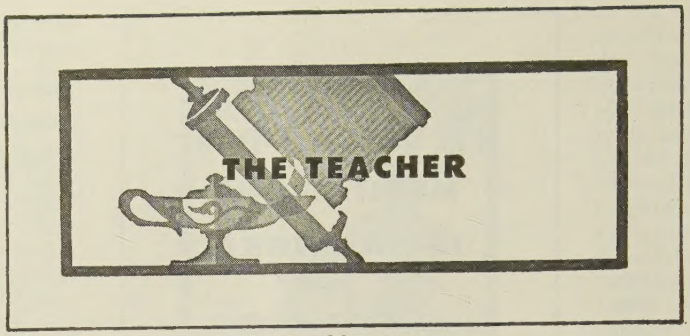
A great many people object to pointed preaching because it pains them, they say. This suggests the story of the old lady whose daughter's tooth ached. She sent for a dentist. He came and pulled out a pair of big, old-fashioned forceps. The old lady screamed out, "Don't put them things in my daughter's mouth; pull it out with your fingers!" That would be mighty nice if it could be done. God bless you all! if you will let me get the old gospel forceps' hold on these teeth, I will bring them out; but I cannot pull them with my fingers.—SAM JONES.

December 4, 1960

LESSON TEXT—
Jeremiah 31:3b-7, 31-34;
Romans 8:1, 2, 38, 39

GOLDEN TEXT—
Romans 8:38, 39

DEVOTIONAL READING—
Hebrews 9:11-15



December 11, 1960

LESSON TEXT—
Isaiah 9:2-7;
Galatians 4:4-7

GOLDEN TEXT—
Isaiah 9:6

DEVOTIONAL READING—
Isaiah 11:1-9

By Harold J. Sutton

God's Covenant of Love

The new covenant prophesied in Jeremiah 31 becomes a reality as God carries forward His plan of redemption for mankind through Jesus Christ. Romans 8 portrays this.

I. THE DIVINE APPROACH (Jer. 31:3b-7, 31-34).

A covenant is an agreement between parties for the mutual benefit of those consenting thereto. (1) *The new covenant* refers primarily to a national restoration which is yet future. Its larger aspect includes all that is in redemptive effort. One is dispensational and historical; the other is moral and personal. (2) *The new covenant* is unlike the old (v. 32). It is the difference between: the letter of the law and the spirit of life; the ministration of death and the ministration of life; the glory reflected in Moses and that revealed in Christ; the materially complicated and the spiritually simple. (3) *The new covenant* includes: (a) man's assent (v. 33). Moral requirements are not abrogated. A covenant of grace calls for a law of love. Restraint gives way to constraint. Compliance is not prodded by duty; it is provoked by delight. The pressure of "must" becomes the privilege of "may." (b) God's assistance (v. 33). A companionate fellowship makes possible the foregoing. His love aids us in the doing of what His will requires. (4) *The new covenant* embodies: (a) fullness of knowledge. "They shall all know me" (v. 34). See John 17:3. This knowledge is not humanly imparted, it is revealed by God. (b) Universality of privilege. "They shall all know me" (v. 34). All are to be the recipients of this knowledge. It is begun in conversion, increased as we advance and continued throughout eternity. (c) Removal of sin. "I will forgive" (v. 34). Sin blocks the foregoing knowledge of God. Lack of spiritual knowledge is not caused by intellectual difficulties; it is the result of wrong moral dispositions. Remission results in the removal of those dispositions and sin is no longer a barrier to knowledge and fellowship.

II. THE HUMAN RESPONSE (Rom. 8:1, 2, 38, 39).

Here are revealed the purposes of grace. Morally (vv. 1-18); physically (vv. 19-39). (1) *Provision.* The chapter sets forth "the charter of the Spirit-controlled life" (vv. 1, 2). Considerations of time and sense, the appetites of the body and the ambitions of the mind—these are no longer one's motivations. Rather is it a "walk not after the flesh, but after the Spirit." (2) *Persuasion.* In verses 38 and 39 there is run the whole gamut of life and living. (a) Facts of human experience: "Death"—the Master of death is at the helm. "Life"—the Lord of life is the center of redeemed and renewed personality. (b) Forces of the spirit-world: Angels, principalities, powers. Unseen powers are constantly at work. These are not to sever the tie that joins us to Christ. (c) Factors of time and space: Things present and to come, height, depth. Because time is always now, space is always here. One lives neither in the sunrise of conversion nor in the sunset of coronation but in high noon of coöperative conquest. The best time is now and the best place is here. (3) *Promise.* "Nor any other creature [creation] shall . . . separate us." This is to say that our relationship to the Creator forbids the fear of any "creature." The promise of this persuasion is not promiscuously made. It is to those living within the sphere of "the love of God . . . in Christ Jesus."

God's Promise of a Saviour

The Old Testament said, "He is coming!" The New Testament said, "He has come!" Anticipation and actuality.

I. ANTICIPATION (Isa. 9:2-7).

The Messianic predictions began with a promise of light (v. 2). "Dark" is the word to describe Christless lands. The "shadow" broods over everything. Verses 4 and 5 proclaim a warless world. (1) *The royalty of this Person* (v. 6). (a) "A child" (His humanity); "a son" (His divinity). (b) "The government [authority] shall be upon his shoulder [within His power]." Every kind of government has been tried by somebody at sometime. All have failed. He will shoulder the government righteously and well. (c) "Wonderful, Counsellor." He possesses the spirit of counsel and is the fountain of all knowledge, wisdom and understanding. He has access to information of which neither men nor nations are aware. (d) "The mighty God." Here is God the mighty One. He is God-with-us and Jehovah-our-righteousness. (e) "The everlasting Father." He is the Father-of-eternity. Here is the Progenitor of the timeless. The Father-of-the-forever holds the eternal future in His hands. (2) *The reign of this Person* (v. 7). Peace is to be the dominant quality of this reign. "Judgment" (righteousness) and "justice" (equity) are to be its characteristics. "Government (order) is the profoundest—and ultimate—meaning of Christ's mission and work."

II. ACTUALITY (Gal. 4:4-7).

The passage establishes the fact of the incarnation. "God sent forth his Son." (1) *Preparation.* "When the fulness of the time was come" (v. 4). (a) Political. Peace reigned and religious liberty prevailed. (b) Linguistic. Greek culture had produced a language that provided the gospel with a perfect medium of expression. (c) Religious. Jewish Scriptures and prophecies were known the world around. (c) Demonstrative. The world had had ample time to learn that it could not save itself. (2) *Person.* "God sent forth his Son" (v. 4). The Pre-existent came down from heaven. Deity was enshrined in a human body. The enfleshed God! Humanity became a vehicle for the divine. (3) *Process.* "Made of a woman, made under the law" (v. 4.) The first promise calls Him "the seed of the woman." Actually, there is no such thing. The gender of "seed" is male. The Redeemer's humanity was without a father; His divinity was without a mother. The "process" not only makes God lovable; it makes Him conceivable. It is well-nigh impossible to "think" pure spirit. To prevent imagination from creating a monster, God put Himself in the form of our highest thoughts—pure, sinless man. (4) *Purpose.* (a) Redemption. "To redeem" (v. 5). Christ's death satisfied the claims of the law. Vindicated justice satisfies law. Now the court can be merciful and release the prisoner. (b) Sonship. "The adoption of sons" (v. 5). The term designates one's transfer into the family of God. (c) Witness. "Abba, Father" (v. 6). This is the Greek child's prattling word for "father." Experience creates knowledge; this begets enjoyment. (d) Heirship. "Heir of God" (v. 7). Righteousness is defined as "right relation." Heirship, here, is for relatives. If your name is in the will you will get your portion. "If a son, then an heir of God through Christ."

(The above is based on studies by Dr. A. C. Dixon.)

(Continued from page 5)

wants us to appreciate the answer when it comes. We take too much for granted. A healthy body is accepted as the natural thing until one gets sick. Did you ever thank God for health, for the use of all your faculties? Those who are always well fail to appreciate health. So, if God poured out on us the answers to our prayers immediately, we would accept them, run off with them and never appreciate them nor stop to thank Him for them. It is the delay that develops in us an appreciation of values, and such an appreciation will mean more to us, and to Him, than the answer itself.

But there is another reason for delays. It is thus we learn to know God. By tarrying in His presence we become acquainted with Him. He longs for our fellowship. He is not a benign Santa Claus who passes out gifts to good children, but He is a loving Father who has given the Jewel of heaven for our redemption. Were it not for the delay in receiving our answer many of us would never know the One who answers our prayers. Our answer would mean more to us than our Giver. This should never be. When we know Him we know something better than our answer, and Someone without whom the answer is of little worth.

And one thing more, delays strengthen our spiritual muscles. The spiritual man needs exercise just as the physical man. One can carry his arm in a sling for a month and find that the arm, though healthy when he ceased using it, becomes helpless. Nature takes away what we do not use. God does not want His children to be spiritual weaklings. Praying persistently in spite of delay will strengthen the muscles and make us spiritual stalwarts.

Fourth, this parable represents the kind of faith for which Jesus is looking. Why does He connect His coming with this parable? Because He is looking for a particular quality of faith (verse 8). Literally the passage reads, "When the Son of man cometh, shall he find *the* faith on the earth?" What faith? This kind of faith that the widow exhibited; the kind that persists; the kind that, though recognizing its difficulties, looks calmly and surely to Him who does answer, for He is the one true Source of all our help.

Samuel Rutherford wrote on one occasion (August, 1633) that he had gotten such assurance from the Lord that he was "black shamed forevermore now with Christ's goodness. . . . I have gotten now . . . the gate to open the slote, and shut the bar of His doors; and I think it easy to get anything from the King by prayer, and to use holy violence with Him." Yes, "the kingdom of heaven suffereth violence, and the violent take it by force."

We emphasize what the Lord's coming will mean to us, the bliss of seeing Him, of having that great change from corruption to incorruption. We are looking forward to that. But we must not forget that He is looking forward to something too. That is why He asks, "When the Son of man cometh, shall he find . . .?" The question is not only what am I looking for, but also what is He looking for. Will He find *this* faith when He comes? ◆ ◆ ◆

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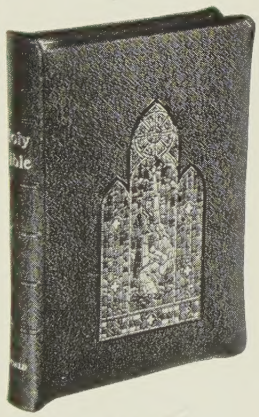

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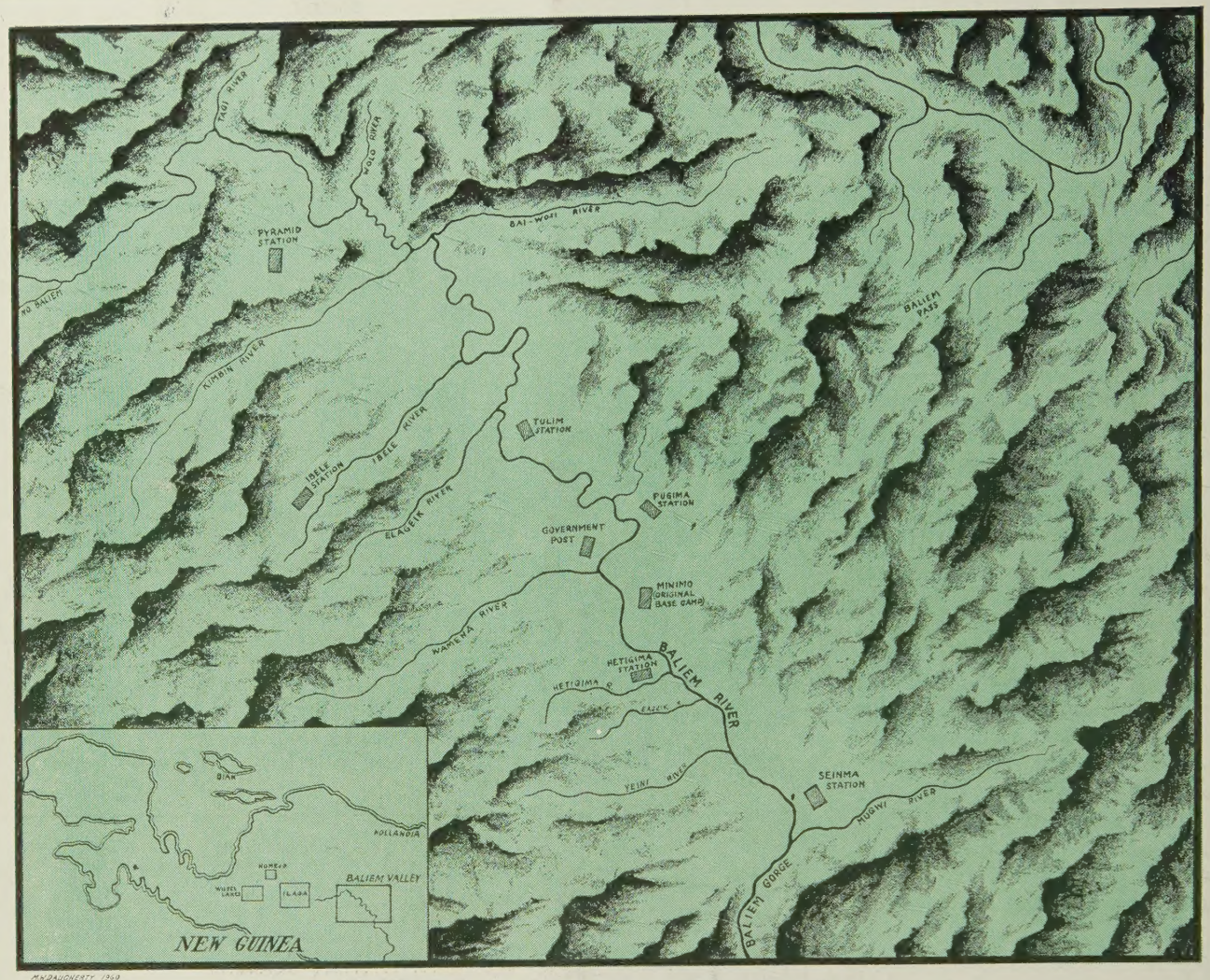

The Baliem Valley, New Guinea, with mission stations

Transformations in the Baliem Valley

ASTONISHING changes have taken place in the Baliem Valley since the daring landing of our missionaries in April, 1954. Eighteen missionaries now occupy six stations, and a seventh is being started. . . . The government regards missionary occupation of the valley as an exceptional instance of gaining respect for law and order without use of force. Clan warfare has practically disappeared. . . . Last February 8,000 Dani tribesmen in the Pyramid area burned their fetishes and declared their intention to follow Christ. Some are studying in the witness school. Literacy materials are being prepared as rapidly as possible. Bethel Hospital, also at Pyramid station, operates as a clinic and receives a limited number of inpatients. . . . The government has built a motor road between the airstrip and its administrative post at Wamena, where 300 aluminum houses are soon to be erected. The road will be extended to other centers. . . . Civilizing developments increase the problems of missionaries as the white man's vices come with him. Thanksgiving for spiritual advance should be accompanied with prayer for wisdom to cope with this changing situation.

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